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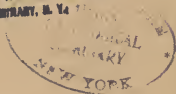
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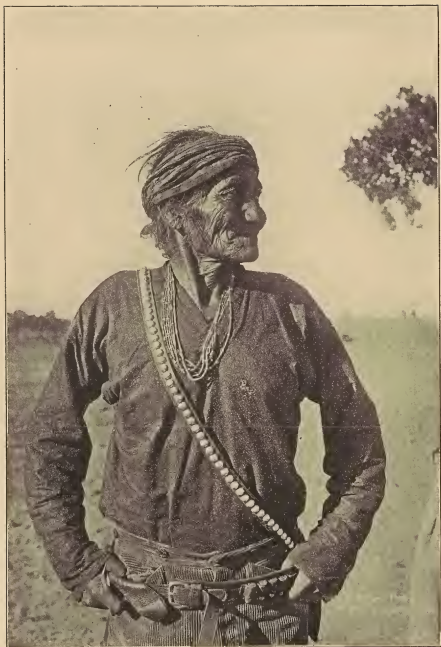
Indian Mission Sketches

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INDIAN MEDICINE MAN.

INDIAN MISSION SKETCHES

DESCRIPTIONS AND VIEWS OF NAVAJO LIFE
THE REHOBOTH MISSION SCHOOL
AND THE STATIONS TOHATCHI AND ZUNI

By
COCIA HARTOG

Price: Single copies, 35 cents. Twenty-five copies, 30 cents each.

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PRESENTED BY

Henry Beets

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INTRODUCTION

The growing interest in our mission work and repeated requests for information on the subject have prompted us to submit *Indian Mission Sketches* to our readers. Necessarily, the descriptions of Zuni and Tohatchi are brief and void of detail, since we are not actively engaged in the work at those stations.

THE WRITER.

Indian Mission Sketches

THE NAVAJO INDIAN

There are at present some 27,000 of them roaming over the plains, settled in the canyons and upon the hills of New Mexico and Arizona, changing their locality from time to time to find grass and water for their flocks. The tract of land they occupy, generally known as Navajo Reservation, was granted to them by the government and is about the size of Pennsylvania.

At present they are a peaceful and law-abiding people that have abandoned the warpath and have exchanged the battle-ax and arrow-head for the shepherd's staff and the hoe. There are now only the places of historic interest to remind us of the times of rebellion and war.

One of those places, the Kit Carson Cave, five miles northwest of Rehoboth, is alike interesting to the students of history and geology.



KIT CARSON CAVE.

It is a large cavity in a mountain of red sandstone. Upon its walls are carved mystical figures resembling Egyptian hieroglyphics and still considered sacred by some Navajos.

The roof of this interesting cave shows indentations, evidently made in the soft sandstone by the action of water. The floor is a steep incline of loose sand which meets the roof at the end of the cave. At this junction, water oozes from the porous rock and finds a receptacle in a depression of the sandy floor.

To this spring the thirsty Navajo ponies come to find an ice-cold drink even in the hottest weather.

Interesting as Kit Carson's Cave is from a natural point of view, it is none the less so from the historical. In former days our peaceful Navajo people were very warlike and savage, the dread of Indians and whites. Traditions among the people and ruins of old fortifications seem to indicate that the Pueblo Indians were constantly at war with the marauding bands of Navajos and were at no time safe from their attacks.

In 1863 we are told they became so troublesome that the government decided to bring them into captivity in an extensive valley at Bosque de Rondo, New Mexico, in order to subdue them.

Kit Carson, already famous as an "Indian fighter," was appointed to round up the Navajo bands and transfer them to their place of captivity. The cave described above served to imprison five hundred Navajos during Kit Carson's raid upon them, hence its name.

The captivity which lasted two years, seems to have subdued the Navajos completely, for there has been no insurrection since. A story told concerning them shows how well they are convinced of the superiority of the government and the futility of any attempt at rebellion.

Some young men wished to band together and declare war. An old Navajo told the young men to fill some large sacks and some small salt sacks with sand and pile them up side by side. Pointing first to the large sacks and then to the small ones the old man said, "Those large sacks are the government and these small ones are the Navajo people. The government is strong and we are weak; it is of no use to fight." Now all thought of rebellion seems to have vanished and missionaries or traders may live among them in perfect safety and tranquillity.

Several years ago the government allotted a certain number of sheep to each Navajo family. Every sheep owner is compelled to sub-



DIPPING SHEEP.



NAVAJO SHEEP AND GOATS.

ject his flock of sheep to the medicinal bath provided by the government annually, in order that the flocks may remain free from vermin and in a flourishing condition.

These flocks of sheep and goats constitute the main source of sustenance of the Navajos. Their flesh supplies them with savory meat, the goat hides bring a fair price, and the wool is indispensable for their blankets.

The Navajos have learned to care for their flocks very well. They are sure to find the best spots for pasture, the most concealed springs for water, and the most sheltered nooks for them in stormy or cold weather. Often they will deny themselves a warm place by the fire in order to make room for several little lambs and goats.

A large flock keeps a woman and several children at work, for the sheep's great enemy, the coyote is ever prowling about to snatch away any that should lag behind or stray away. During the rainy season the aroyos (water courses), are a great danger, for sheep are not only drowned in them but often bogged so that their rescue is nigh impossible.

How much conditions in the Navajo country resemble those in Palestine as the Bible describes them! How well a Navajo understands the twenty-third Psalm and the parable of the Good Shepherd. The children never tire of the story and always enjoy looking at illustrations picturing Jesus as the Good Shepherd and His people as His flock. They love their sheep and especially their little lambs, and therefore confidently accept the Good Shepherd's love for themselves.

The Navajos have many admirable traits of character and but few destructive vices. Although there is every opportunity for theft, we have never missed anything from our premises. We have never noticed any marked signs of cruelty or deceit. Ingratitude, however, might be called a race characteristic. Immorality, drunkenness and gambling, too, are met with frequently.



NAVAJO HOME.

Mode of life among the Navajos is very simple. Naniskati, a pancake made from flour and water, corn, mutton, tea and coffee are the chief articles of diet, supplemented of late years by canned goods procured at the trading stores.

A typical home is a conical structure built of logs partly covered with mud. This hogan is the house proper. It has a doorway closed with a blanket and an opening at the top for the escape of smoke. In the center of the hogan and directly under the opening above, the fire is built. About the walls may be a few boxes with victuals and sundry cooking utensils, some bags of wool, a saddle or roll of sheepskins. Other embellishments or furniture the hogan has none, for the ground about the fire serves as bed, chairs and table.

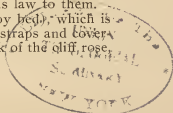
In cold weather a loom is set up inside the hogan, but in warm weather the women prefer to weave outside. No home seems complete without the loom. So well have the Navajo women mastered the art of weaving, that the Navajo blankets have become famous. The weaving is begun at one end and by adding one thread after another a beautiful design is completed. In some of the best blankets the colors harmonize beautifully while the pattern remains striking, and the warp spun from natural wool lends a lasting quality to the blanket.

In summer all the cooking is done on a little fire in the brush shelter, while in winter the fire is kindled inside of the hogan both for heat and light. Often the eyes are blinded by smoke and a few Navajos have already substituted a stove and lantern for the little fire. It is true these Indians have none but the barest necessities of life and yet they seem very well contented and happy. They enjoy a free life, breathe the most exhilarating air and are surrounded by beautiful, wild and picturesque scenery. Still a shadow hangs over them for there is a constant dread of evil spirits, of malevolent influences of haunting superstitions. When the day dawns that the Indians see in nature, nature's God; in the towering turrets and yawning chasms the hand of the Creator; when they recognize in the crash of thunder the voice of the Omnipotent One; and in the rainbow no bridge for the gods, but the token of His covenant with man—the fears of all the evil spirits, death and the anger of unappeased divinities will vanish and the Navajos will be a truly happy people.

We caught a glimpse of this future happiness a few weeks ago while visiting a Christian Navajo family. There was a perfect peace and repose, an implicit faith and trust in God. After reading and prayer the father thanked us and said, waving his hand about the hogan, "Jesus lives in this home." The future of the Navajos is promising. We firmly believe there will be many more happy Christian homes before another decade. God uses means and we must apply them to bring about this radical change in Navajo life.

An admirable trait of the Navajos is the loyalty and love between parents and children. The supposition that heathen races have little parental affection is very untrue in their case. Children manifest a love and respect for their parents and superiors that is indeed remarkable. Almost invariably father's or mother's word is law to them.

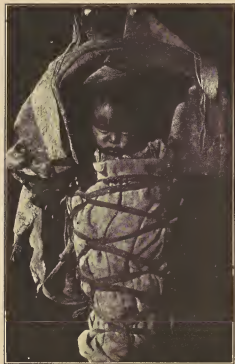
Little babies are strapped upon the awetsal (baby bed), which is often trimmed with silver buttons and has buckskin straps and covering. The cradle is only slightly padded with the bark of the cliff rose.



and many a tender little baby head becomes flattened at the back from a too prolonged and continuous use of the awetsal.

Although there is no doubt about the love a Navajo mother bears toward her child, yet with all her natural affection she does not know how to give it the proper care. Many children never live longer than a few months. Only the hardest and strongest among them survive.

Some mothers still cling to the superstition that a child will not be strong unless food is withheld the first few days of its existence. No matter how piercing an infant's cry of hunger, the mother dares not feed it.



AWETSAL (INDIAN BABY BED).

The awetsal rests upon the floor of the hogan and its little occupant receives the full benefit of the draft and smoke. Occasionally we hear of mothers dropping the awetsal while riding horseback and injuring the child. We have seen a woman who came from a place forty miles distant, with a child only four weeks old, when the temperature was twenty below zero. We are positive many little Navajo children who suffer and die, might be relieved and saved if they could only have the proper medical treatment. Right in the Navajo home, in teaching care of children and simple housekeeping, is a wide and useful field of labor for the white woman who desires to benefit her ignorant sister.

At an early age children are taught to work. Both boys and girls gather wood, carry water from springs far and near and

herd sheep. The boy is taught to track the ponies, to know by the footprints whether it is a few hours, a half day, one, two or three days ago that the horse made them. They must also become experts in throwing the lasso. The girls are taught to cook, sew, card and spin wool and to weave the blankets already alluded to. They never appear bold nor forward, but are trained to be quiet and retiring.

These children are never more happy than seated about their little fire on winter evenings, listening to the stories of the wonderful coyote, the bear, the White Shell Woman, the whirlwind, and many others told them by their father.

Navajo women enjoy a position of independence. They own their flocks of sheep, strings of valuable beads, rings and bracelets set with turquoise. Every child belongs to its mother's clan. The true Navajo considers it an heinous sin to marry any one from the same

clan. Ordinarily the parents arrange the marriage of their son and daughter. Perhaps the young man has never spoken to his future wife when he brings his fifteen ponies, beads and money, the price of his bride, to his future mother-in-law.

We have never had the opportunity to witness a marriage ceremony and therefore quote what "A Navajo Wedding" says on the subject.

"About midnight, the master of ceremonies comes in, bearing a wedding basket half full of corn-meal mush which the bride has cooked. The bride comes in next and takes her place beside the groom. The wedding basket is set down before the two young people. Others come in bringing meat and Indian bread, a large dish of roast meat is set down beside the mush. Now the master of ceremonies hands a cup of water to the young woman, who proceeds to pour it upon the hands of the bridegroom, that he may wash them. When he has finished, he performs a like office for her. Mr. Little-Navajo then takes from his pocket a small buckskin bag containing corn pollen, one of the most sacred things the Navajo knows. He sprinkles a line of it across the mush, then another line transversely. Now the bridegroom is told to take some of the mush with his fingers from the east side of the basket, and the end of the line of corn pollen; the bride is instructed to do the same, then from the west, north, south and center in the same way. Then the bridegroom helps himself to the meat, the mush is passed to the nearest relatives, and when they have partaken, the company help themselves. One after another comes forward and partakes liberally; the index finger is thrust down into the gravy in the meat dish and is transferred to the mouth with enough noise to show one's appreciation. Now the relatives, according to age and rank, express their thanks and congratulations to one another and give advice to the young people in a series of speeches lasting two or three hours, and some time before daylight all retire." From that time on the son-in-law never looks upon his mother-in-law. Even though they live together, the children or relatives are always on the watch, to warn them of one another's approach so they never see each other. They believe blindness or some other evil would result.

It is said man and wife may separate with mutual consent. The form of matrimony here described is not at all binding. We know several men and women personally who have had a number of wives and husbands, who in their turn have married others.

It is very common to see mother and daughter wives of one man. Young men often marry middle-aged women since they are cheaper than young girls, while old men frequently marry a young girl because he can afford to have her.

We are glad to say the government is doing a great deal to raise the standard of morality among the Navajo people. Already child-marriage is prohibited. Missionaries, too, are introducing legal marriage which, of course, is considered binding.

It is not fitting that a book of this kind should enter into the details of the immorality practiced. Suffice to say the Indians are vile. The missionaries know what is yet to be overcome; what untold struggles and temptations are yet before the converts; what special

strength God must grant to these babes in faith in order that they may present their lives before Him, pure and undefiled.

A universal superstition among the Navajos exists that disease is due to the unfavorable influence of evil spirits. All rites and mysterious performances are held to thwart their purposes and break their spells.

While all ceremonies among this people are held primarily for healing the sick, still the occasion is used to offer prayers for the medicine men, the relatives and acquaintances in general. The patient for whose benefit the rite is performed, defrays all the expenses of the ceremony, which sometimes amount to two or three hundred dollars. Since the Navajos are a scattered, and to some extent a wandering people, they do not have organizations for rites at stated times; therefore, these healing ceremonies in which the patient and his relatives become hosts are used as festive occasions on which large numbers of people gather to witness interesting exhibitions of racing or playing of games and to enjoy the usual excitement and social pleasure attending the gathering of a large crowd.

There are also "sings" for planting, gathering of crops, building, rain, war, nubility, marriage, birth and many other incidents in life. Sometimes elaborate "sings" are held over returning students in order to efface any evil effects of their association with the white people.

Our boys and girls too are not exempt from this practice. Last year one of our Christian girls was subjected to the rudest treatment and forced to take part in the ceremony and run a race until she dropped. We can have no idea of the temptations in store for our pupils every year when they return to their homes for vacations. Our hearts ache for them when we think of all the immorality and filth they will have to face. They need the prayers of all God's people interested in their welfare and the grace of Him who ruleth all, to keep them from falling. Alas! for the darkened souls which manifest faith in prayers directed to imaginary divinities, as Astsan, Atlehi, Yolkai Astsan, good and evil spirits, the sun, moon, stars and the earth. During the months of July and August of every year a hundred or more of young Navajo Christians go back to their heathen surroundings.

We know of some of our pupils who have proved by their steadfastness that it is possible to overcome temptations in the strength of the Lord. One dear little girl persistently refused to have a "sing" held over her when she had tuberculosis in her foot. Another one of our girls tells that she was sick and that the Lord answered her prayers for recovery so her people would not hold a "sing" over her.

We experience that year by year the parents are influenced more by their children. Last year, for instance, but one of all our girls returned from home in her Navajo clothes. The others were all neatly dressed in their school clothes and many wore their hair braided and fastened with new ribbons.

The Lord is able to strengthen that which he hath wrought in the hearts of the children, and we earnestly hope these Summer vacations may be inductive to create a greater interest on the part of the parents in the ways of civilization and the new faith the children are learning to embrace in the schools.

"Sings" are not only held to act as healing agents and for enjoy-

ment, but often to ward off the supposed evil effects of dreams. There are numerous superstitions concerning dreams and other occurrences. Dreams of bears presage evil, those of teeth, death in the family. The hearing of an unusual sound is dangerous. The skinning of a coyote will make one talk through his nose. The mother-in-law becomes blind upon sight of her son-in-law, etc. So firmly is the faith in superstitions rooted that it is difficult even for Navajo Christians to overcome. Once while driving with a convert, we experienced a runaway. The girl told one of her friends later on, the accident had happened because a coyote (sacred to the Navajos) had crossed our path.

Often the sweat-bath is employed to eliminate disease from the body. This sweat-bath proper has its medicinal virtues in that it



SWEAT HOUSE OR SUDATORY.

is an effective remedy to produce violent perspiration. If it were nothing else we could not but commend its use; but the faith in the ceremony accompanying the bath is so strong that the use of the sweat-house along with all the practices of the medicine men must be condemned. Welcome the day when Christian physicians shall be so plentiful that every sick Navajo shall have the opportunity for hospital treatment, when he shall no longer seek to be rid of Satanic effects by superstitious rites and sacred baths, but shall be purged by the blood of Jesus Christ, which cleanseth from all sin.

The sweat-house is nothing but a diminutive hogan. It is rudely constructed and has no opening at the top for the escape of smoke, since no fire is ever kindled in it. These sweat-houses are very numerous and often found near forsaken hogans. They are sometimes sunk into the ground, but seldom more than three feet high. During some ceremonies, such as the Yebicai, the outside of the huts are decorated with symbols all having their peculiar significance.

The sweat-baths taken in these sudatories differ in character according to the patient's malady and the rite practiced. Stones are

heated outside on a fire and are carried in by means of improvised tongs made of sticks. The opening is covered with blankets and the patient subjected to the intense heat of the sweat-house perspires violently. When the sweat-bath is of a certain kind, he will dry himself by rolling in the sand. In the case of other ceremonial baths, he will be washed with soapsuds of the yucca, rinsed with clean water and dried by rubbing with corn meal. The bath may be repeated several times in one afternoon.

A few years ago a great dance was held not far from Rehoboth, over a relative of one of our boys. A large fire was built after sunset in a cleared space enclosed by high rocks. There were some five hundred Navajos, mounted upon their ponies, standing about it in a large semicircle.

A young girl, called the corn queen, grotesquely attired, holding a wand tipped with feathers, opened the dance by advancing to a young horseman, receiving a coin from him and leading him to the fire. Other maidens followed her example and soon many couples were dancing, if the wriggling motion can be termed such.

After a few hours the girls dropped out of the dance and fifteen or twenty of the young men formed a closely packed group in the center of which some one beat time upon an old tin can. This dancing and singing continued until dawn.

As soon as the sun made its appearance every one was off to the medicine lodge, three miles distant, where the medicine man was still at work over a victim of consumption. A sand painting, representing a god, had been carefully executed upon the ground in colors of powdered sandstone. The medicine man had applied the sacred dust from various parts of the divine figure to corresponding parts of the patient's body and medicine had been administered in four draughts. The wife and children of the sufferer sat on the ground to one side with their hair washed and hanging down over their faces. How tired the sick man must have been. All night they had worked over him and still they would not let him rest. There was more daubing, painting and singing to be done.

About nine o'clock in the morning thirty or forty horsemen advanced with raised pistols from the four points of compass at a furious rate of speed and formed a circle as they approached the medicine lodge. When all had come to a sudden halt the pistols were fired in the air in order to drive away the evil spirits which were supposed to be the cause of the disease.

During the day there was much feasting on mutton and Navajo bread, distribution of pieces of calico, horse races, foot races and betting.

At last the great ceremony came to an end as all things must. It had cost perhaps two hundred dollars. A year later the patient died. Before his death we rode thirty miles one hot summer day to point out to him the way to Jesus. He was very weak and lay upon his sheepskins. We gave him a loaf of bread, but the message of the Bread of Life which we had come to bring, remained untold, for our interpreter, one of the school boys, refused to translate. After his death the widow brought her boy to us to be educated.

Again and again we are obliged to send patients that come for help away. There is an untold amount of suffering which might be



REAR VIEW OF MEDICINE LODGE.

relieved. Repeatedly the question is asked, "How many days before the doctor comes?" We are in duty bound to render efficient aid. We need hospitals and doctors and nurses in the Navajo field. We must relieve the pain and misery by substituting sane, scientific treatment for heathen rites and practices which are not only ineffective and cruel on the whole, but a positive insult and abomination to God who created the Indians to redown to His glory.

It is true, cures are sometimes effected in mild cases, since the herbs administered are often helpful remedies, but in most cases there is total ignorance of the nature of the disease and the whole practice of religious medicine as it exists among the Navajos today, must be condemned as ineffective, cruel and idolatrous.

Second only to the direct preaching of the Gospel is the rendering of medical services to the Navajo race. It is indispensable to our



SOUTHWEST INDIAN CONFERENCE.

mission work. Navajo religion and practice of medicine are inseparably combined. We are not just when we preach a Gospel barring the sacred sand painting and chants when we do not add a humane Christian nursing of the sick. Can we expect a Navajo to see his child die without a doctor, when he believes the herbs of the medicine man might heal it?

Ere the full blessing of Christianity can be experienced, the power of the medicine men must be broken. As yet they sway the scepter before which even the Navajo chiefs tremble. The Christian doctors are their more intellectual opponents. They must recognize their superiority.

Hospitals, Christian doctors and nurses can be powerful factors in eliminating all that is ignorant, cruel, superstitious and idolatrous from the Navaho country. Already attempts have been made to interest the government in abolishing the ceremonies of the medicine men. The Southwest Indian Conference submitted a request to that

effect in 1910. A more detailed account of the work of this Conference may not be amiss.

Its object is to gather together for co-operation and mutual benefit all the workers among and those interested in the spiritual welfare of the Indians of the Southwest of the United States. It has now a membership of eighty-five in which the following sixteen Indian tribes are represented: Laguna, Zuni, Acoma, Utes and Paiutes, Hualapai, Supai, Apache Mescalero, Jacarilla, Apache, White Mt. Apache, Pima, Papigo, Mojave, Mojave Apache, Yuma, Hopi and Navajo. Collectively these tribes number about 39,013, excluding the Utes and Paiutes. Forty-nine mission stations have been opened among them representing the Presbyterian, Christian Reformed, Reformed, Methodist, Lutheran, Methodist Episcopal, Mennonite, Gospel Union and Independent forces, laboring with sixty-eight workers whose efforts have not been in vain as the statistics of 1918 communicants show.

The S. W. I. C. has already accomplished great good by unifying the translations of the missionaries. A common alphabet, purely phonetic, is now in use by all translators, so that one can read the writings of another. Common names for the Deity, Bible and other important religious terms have been accepted, to avoid confusion in the ignorant minds of the Indians.

It has united missionaries who did not know of one another's existence, has taught them to value one another's work, has given a lucid idea of the work actually being done and the fields still neglected.

Its executive committee is busily engaged in seeking to extend its blessing and influence to the very boundaries of its territory and interesting the various Mission Boards to send their delegates to the annual sessions of the Southwest Indian Conference.

A copy of its resolutions is sent to the Commissioner of Indian Affairs so that the missionaries may work in harmony with the government, and co-operate whenever possible.

Commissioner Valentine said in a recent address before the Indian Rights Association: "We need the most vigorous, yet tactful, pushing and the wise assistance of all missionary work."

While each religious denomination association and the government work independently of one another, still much good may result from an appreciation of each other's efforts and co-operation on vital matters.

The abolition of cruel ceremonies is certainly a matter in which missionaries and the government may work hand in hand and some fields represented in this conference seem to be fully ready for a prohibition by the government.

REHOBOTH MISSION SCHOOL

Six Miles East of Gallup, New Mexico

The past three years have shown a great increase of interest in our Indian mission work in general and in our Rehoboth School in particular. Many letters asking for information reach us from time to time. Although much has been written concerning this school in our church papers yet we find many are totally ignorant of the nature and extent of work of this institution. Hence it may not be amiss to give a more detailed account of it in this pamphlet to which reference can be made in the future.

In 1903 the school was opened with but six pupils. This year 1910, thirty-eight have been enrolled while plans are made to accommo-



BIRD'S-EYE VIEW OF REHOBOTH.

date fifty in 1911. The employees' positions are superintendent, teacher, boys' matron, girls' matron, housekeeper and assistant, and laundress. The assistant housekeeper is an Indian.

Since this is a boarding school pupils enter September 1st and remain until July 1st with two months of vacation at their homes. They are accepted at the age of eight to fourteen for a period of six years which may be extended if desired. An agreement is made with the parents that the school employees shall have the sole supervision and care of the child while it is in school and that it cannot be taken home in case of sickness, but that proper medical treatment shall be given it at the school.

The past has proven the advisability of a thorough understanding in all these matters. In particular the care of sick children cannot be entrusted to the parents as the description of the ceremonies will show.

It is but fair to state here we have never been greatly troubled with parents persisting to take their sick children home until recently, when one of the girls was ill with pneumonia. The matron was following the doctor's directions in regard to diet, but upon repeated requests she allowed the mother to feed the child a corn preparation in the form of a dark green mush. When she came back with a second bowlful, the matron refused to let the child eat it knowing it would be harmful. The mother left the room with very unkind words. Again and again those parents came and tried in every way to gain our consent to take the child home, or to have a ceremony over her right here at the school. At length the disturbance became so unbearable both for the child and nurse, that the doctor had to forbid them to enter the sick-room. These parents had a firm faith in the secret power of divination still prevalent among the Navajos, which had prophesied the recovery of the girl if a certain ceremony were held over her to drive away the Nilcidji, the evil spirit who was trying to kill her. Thanks to God the child recovered without the Nilcidji sing, and faith in the white man's prayer to his God was strengthened.

The Rehoboth School was organized under the auspices of the Christian Reformed Church, which also finances the institution. Congregations, Sabbath schools, mission societies and individual mission friends give one hundred dollars per annum for the support of a pupil. Thus \$3,800 is received by the treasurer for Rehoboth's pupils annually. This sum covers the expenses of the school outside of building and employees' salaries. The school owns its own chickens, flock of sheep and cattle, so that the eggs, meat, butter and milk are home products.

Many of the supporters have the photographs of and correspond regularly with their charges when they become able to write and often send them useful gifts. We find this letter writing is an education in itself since it brings the pupils in contact with people living in different surroundings, thus broadening their views of life. Then, too, we may always be sure wherever a congregation, Sabbath school, society or family supports a pupil, there is an earnest band of Christian people praying for the conversion of that particular heathen soul. The very thought of that is a strong help in our work. We do not stand alone. "The effectual fervent prayer of the righteous availeth much."

The course of study pursued at Rehoboth is similar to that prescribed for the public schools of New Mexico. Of course the ability and intelligence of the pupils vary greatly. Some complete the fifth grade work with ease, during their term of six years while others cannot attain to that standard. One who finishes five grades in six years with a half-day attendance is considered an excellent scholar. Most of the children, however, complete only the third or fourth grades.

The half-day attendance was planned so that health might not be impaired by the change from outdoor to indoor life and too close an application to study, and also that the remaining half-day might be spent in industrial training. The first and second grades are in school

from half-past eight to half-past eleven A. M. with a fifteen-minute recess, while the third, fourth and fifth grades attend from one to four P. M. with the same intermission.

There are ten months of school a year with a week's vacation at Christmas time. We usually arrange to have one picnic, two or three programs, and a few social evenings during the year. We must ever keep in mind that our Navajo boys and girls have ages of illiteracy back of them and are descended from a naturally reserved and retiring people with a dash of stubbornness or we would become discouraged with these unresponsive, deliberate natures.

The pride of the Indian is deeply rooted even in these children. They are (dine) superior to the white people. It is generally acceded Indian children are difficult to teach and require an untold amount



REHOBOTH SCHOOL.

of patience on the part of the teacher. On the other hand they have not the vices of white children and are much more easily governed. They like written work much better than oral and excel in drawing and painting.

Up to this time the industrial training of the boys has consisted in doing the work about the place as milking, stable-work, farming, hauling and chopping of wood, carpenter work, plastering, shoe-repairing, etc. We hope the time will come when a regular industrial teacher will be employed for the training of the boys so that they may be enabled to grapple with the situation of life and the peculiar environment of the Navajo reservation. In other words that they may receive a practical education.

Some of the boys have already become very good workers. One of them has, by simply watching masons at work, trained himself to do mason work so well that he laid the foundation for the new kitchen.



SCHOOL ROOM.

The girls are taught to sew and to do general housework. They delight in making clothes for their relatives and dress their little brothers and sisters in American style. The parents are recognizing the advantages of this industrial education, since it is of direct benefit to them. Sometimes they ask to have their children taught certain things as one man who wished his boys to learn how to weigh things.



SCHOOLBOYS BUTCHERING SHEEP.

The industrial training must receive still more attention in the future than it has done heretofore, so that our school will equip its pupils for actual life and help to bring the aborigines of our country to a higher plane of living.



ENGINE HOUSE.

A story is told of a cook who after forgetting to salt potatoes imagined he remedied the neglect by placing a spoonful of salt beside them. Religious training in order to be effectual must permeate into every phase of schoolwork and cannot be added in bulk. The whole atmosphere of the school must be Christian and every employe must be a living example of true Christianity. Never were children more watchful of faults in their teachers, or quicker to find a flaw in the work of their instructors than these Navajo pupils. It becomes in-

cumbent upon every worker to live Christ. May He give grace to those who labor for Him to be a help and no stumbling block.

The Bible is read, the blessing is asked and thanks are returned to the Father at each meal by one of the employees, who wait table by turns. A morning and evening prayer is said in concert upon rising and retiring.

Every pupil attends catechism class once a week. The usual method of memorizing answers to questions is followed. The seven pupils who were baptized received a special course of instruction from the book for Navajo Christians prepared for this purpose by Missionary Brink.



SIX REHOBOTH CONVERTS.

Great was the joy on the day when these young people made confession of their faith in Jesus Christ and renounced the religion of their forefathers. There are others in the school who are being drawn to the Saviour and are learning to walk upon the narrow road.

Nine months of the year we have a Navajo class once a week. We aim to teach our children to read the translations of the Bible in their own language to their own people. We were happy to receive a request from one of our ex-pupils for a certain part of the Bible in Navajo which she wished to read to her parents. Oh, that some Navajo who would otherwise be ignorant may hear the Gospel through this medium! There is power in the word.

On Sabbath mornings the superintendent addresses the pupils and employees upon some Bible subject. This meeting is conducted as nearly as possible on the plan of our regular services in the home churches. In the afternoon all meet again for Sabbath school. After prayer, song and responsive reading each takes a class to a separate room. After the lesson all congregate again in the school room for the closing exercises.

On the Sabbath day, many parents come to visit their children. We are making use of this opportunity to bring the Gospel to them, and have organized a Navajo Sunday-school class with Zah Tso as interpreter. She is one of the first Navajos converted under the teachings of Missionary Fryling at Ft. Defiance, and has served at the school as assistant housekeeper for nearly two years. We have had many good meetings of our Navajo Sunday-school class and it has been our privilege to speak of God to many who had never heard of Him before. Their great ignorance becomes obvious from questions as these, "How tall is God?" "How could He reach so high as to put the sun and moon in place?" "Is He very angry?" "Is He very kind?" "If Jesus was born 1910 years ago He must be a very old man now." "Where is He now?" "Has He a wife?"

Navajos enjoy listening to the Bible narrative and are very ready to consent that they believe it all. Conviction of sin, however, is lacking since these people are an exceedingly self-righteous race. The more one works with them, the more he realizes no amount of knowledge, but only the powerful operation of the Holy Spirit can convict a sinner of his depraved condition and bring him to repentance. Let us have the earnest prayers of God's people for the manifestation of His spirit among the Navajos.



ZAH TSO.

The employees do some camp work, also, and try to visit the sick whenever possible. Necessarily this work is rather limited since every one is busy right at the school. Already the hospital is nearing completion, and since the medical work is now in the doctor's hands, a long-felt need is filled.

When the parents come to stay over night, we often try to have a little meeting with them and tell them Bible stories or play the phonograph for them. All this may seem very insignificant to people accustomed to large audiences and well-organized gatherings, but it is the only way we can reach the people and we believe the Lord does not despise the day of little things. We know that those who have heard of God here tell the message to their people.



ALBERT GARDINER,
A Native Christian, Ex-pupil of Rehoboth School.



MR. AND MRS. BAINBRIDGE,
JULIUS AND HERMAN,
Mrs. Bainbridge and Children are Members
of the Rehoboth Church.

Only a few weeks ago, we began speaking to an old woman with the thought that she had never heard of anything but the Navajo superstitions. Imagine our surprise when she said "Yes, tell me some more about that God, I know about Him and I believe in Him. My daughters, who come here to visit their children have learned of Him and they have told me.

Another man related that his boy had told him much about the Bible and had asked him to pray to Jehova God when his sister was ill. "Out of the mouths of babes and sucklings thou hast perfected praise."

Four of the children whom we had learned to love and cherish are sleeping in their graves. It was only two weeks after her baptism that Etta Becenti died without fear, knowing in whom she believed.

One boy passed away without any warning. The day previous to his death he felt somewhat indisposed and was found dead in his room next morning. We may hope he, too, is with the Lord, for he lived the life of one who believed. The other two were little boys, too young and ignorant to express their views.

Great fear of death exists among the Navajos. When one is about to die, the relatives usually forsake him and leave him to die alone. Those who bury him are often nude and do not speak. The horse of the deceased is killed at the grave while his blanket, beads



REHOBOTH CEMETERY.

or other valuables are buried with him. The body is placed under or between rocks and covered with sticks and stones. The hogan in which some one has died is henceforth a devil's house and is shunned and feared as much as the graves over which evil spirits are believed to hover.

Our children have entirely conquered these superstitions. They often visit the Rehoboth cemetery and decorate the graves. At the last funeral the boys assisted in the digging of the vault and lowered the casket. Many of the older Navajos, too, are losing their fear of death, and undoubtedly the time is coming when the Navajo people shall say, "Death where is thy sting? Grave where is thy victory?" When death shall be regarded not as a terror, but as a door opening into life everlasting.

The future has always been a great problem, for naturally the question arises, "What must be done with those boys and girls at the expiration of their time. What are these tender lambs to do? How hard it is to send them away after working with them for so many years. Will not all the good impressions in them be wiped out by the overwhelming influence of the old life?"

The problem seems to be solving itself in this way. Even with an increase in wants, which naturally follows in the wake of civiliza-

tion, a thrifty Navajo can make a living on the reservation. Appearances are most of the pupils will return to their homes after their six years of school. It is for us, for our Christian Reformed Church to follow them up and shepherd them wherever they are. The school work must be recognized as simply preparatory to the work of the missionary. Perhaps some of the brighter ones may learn trades, become teachers or even ordained missionaries, but most of them will be found on the reservation. It is our hope they will establish Christian homes, and become mainstays and pillars of faith in the church of God among the Navajo people.

Last year the term of five of our pupils expired and we were brought face to face with question at issue. What has been done? Two of them consented to remain at school. One was employed by



TRADING STORE RUN BY MR. NELSON GOHRMAN.

Mrs. Gohrman has been a faithful member of the Christian Reformed Church for many years.

the mission and has now been laid up for some months with a diseased foot. Two have gone back to their people. One of those two is coming back to school this fall, bringing another pupil with her. During the year she has been at home, she has been a great influence for good we believe, and has not been afraid to let her light shine. Several times she came a distance of forty miles to attend communion services. Here is an extract from one of her letters:

"Yesterday my mother wanted to go to the sing, but I said, what for you want to go to the sing? You have no business to go to the sing. Stay here with us. Believe what Jesus tells us to do, I said to my mother.

"My father and mother said I could go to school again when vacation comes and I tell you that I am very happy of that. I want to learn more about the studies."

Dear readers, we have tried to give you some idea of the work of your school, for such it is. It is worthy of your prayers and support. In advancing its cause you are helping to lift the pall of darkness that has rested upon the Navajos for ages. There are now 27,000 of

them, who must be released from the bonds that bind them to the curse of sin and idolatry. It is only the power of God that can break the fetters and He uses men and women, means and money to accomplish His purpose. The Christian Reformed Church has a fine field for work here. It is our earnest desire these few descriptions may give a clearer idea of its nature and needs and create more love and interest in our mission work among the Navajo Indians.



TOHATCHI CONVERTS.

TOHATCHI

Thirty-five miles north of Rehoboth we find the mission post called Tohatchi, the oldest Navajo post of the Christian Reformed Church. For a period of ten years Missionary Brink and his wife have labored for the welfare of the Navajo Indians in connection with the government school of one hundred and fifty pupils. The last two years have yielded an abundant harvest. Sixty young people have confessed their faith in the Lord Jesus Christ and have abandoned the superstitions of their people.

Missionary Brink has the privilege of preaching at the school on every Sabbath, of superintending the Sunday School and of teaching catechism during the week. A large number of natives come to listen to his Bible Stories, so that he has already acquired the name of Has-tin Halni (the man that tells). Very valuable and important translations have been made by him, which are already in the publisher's hands and which undoubtedly will have far-reaching influence in after years. A fine church building is nearing completion there now, while sick-rooms are to be erected later. Preparations are being made to open a Training School for Native Preachers, so that before long Navajos may bring to Navajos the blessed tidings of peace.

Already Edward Becenti, the missionary's interpreter is doing evangelistic work. There can be nothing more gratifying than to hear this earnest Christian, pleading with his people to renounce sin and accept the Saviour.

Truly the Lord is blessing the work at Tohatchi. May He continue thus and draw many a Navajo into His fold.



TOHATCHI CONVERTS.

ZUNI

Zuni is situated forty-five miles south of Rehoboth. Sixteen hundred Zunians live together there in a structure resembling one great house. One story is built upon another. These people are very different from the Navajos, in character, religion, mode of life and in their continued stubborn resistance of the Gospel. History tells us Roman Catholic missionaries were executed by the Zunians as early as the sixteenth century. The Presbyterian Church has done a great deal in the past to advance civilization among this people, but after comparatively fruitless labor turned over the field of work to the government.

For ten years Mr. and Mrs. A. Van Der Wagen labored in Zuni. Missionary Fryling and his wife, their successors, have been stationed there for three years. As yet there are no visable fruits save that the missionary meets with less opposition and has been allowed to address the Zuni pupils once a week at the Black Rock school.



ZUNI VILLAGE.

Two years ago a little day school was opened by Miss Nellie De Yong. At present nine Zuni children are enrolled.

A great amount of courage and perseverance is required to remain in this field where the Zunians have for more than a century opposed Christianity and have continued in their heathen ways regardless of all Gospel work.

Satan's power is very strong in Zuni. During the Winter there is continuous dancing of the most hideous and immoral nature. These dances are designed to be a propitiation for the gods in order that they may send rain and fertility. While the ceremonies are in progress the



ZUNI STREET SCENE.



Indians seem possessed with Satan himself and have no time nor thought to listen to aught else.

How long this condition of affairs will last only God knows. Our duty in regard to the matter is very clear, however. We must give that Zuni field our staunchest support, our most liberal gifts our unceasing prayers and wish for the workers there the grace to persevere and continue. They are sowing the seed and in God's own time it must bear fruit.



